

चैशाली

अभ्यास
पुरस्तिका

Kukas

J S Namdhari

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नाम
कक्षा
विषय

पृष्ठ संख्या

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PRELUDE.

At the times, when the righteous ones decline evils take the upper hand, pagans preponderate, affliction on the poor and saints increase and ^{the} pious souls are oppressed. The Almighty and omniscient Lord assumes the perceptible form from His imperceptible and immutable state to protect the down trodden and exterminate the nasty oppressors. Verily, it has been expounded in the scriptures that the proficient Lord is enraged due to the torture inflicted on His favourites. The blessed Lord Krishna has supported this doctrine by thus enunciating in the Holy Gita—

" मदा मदा हि धर्मस्य स्तम्भमिति मया ।

अभ्युपानमधर्मस्य लक्षणम् सुप्रसिद्धम् ॥ :

परित्याज्य साधूनां विनाशाय च दुष्कृताम् ।

धर्मं संस्थापनायैव सम्भवामि युगे युगे ॥

The Reverend Guru has established this doctrine of the incarnation of God at various places in the Guru Granth in the following manner

ਹਰਿ ਗੁਰ ਗੁਰ ਮਾਨ ਤਿਆਮਾ ।

ਪੈਸੇ ਰਖਵਾ ਆਮਾ ਰਾਮ ਰਾਜੇ ॥

(The omnipotent Lord produces His devotees in every phase of time and saves their prestige)

Translation

The blessed Guru Gobind Singh has ~~described~~ ^{repeated} this doctrine of the Gita verbatim in "VICHITRA HATAK" a self-written treatise of the Guru, which is a replica of the doctrine of the Gita. The blessed Guru says

ਜਬ ਜਬ ਹੋਤ ਅਰਿਯ ਅਪਾਰ ।

ਨਬ ਨਬ ਦੇਖ ਘਰਾ ਅਮਾਰਾ ॥

ਘਰ ਘਰਾਵਨ ਲਗਾ ਤਿਆਰਨ ।

ਦੁਖ ਸਮਝੇ ਕੇ ਘਰ ਤਿਆਰਨ ॥

In order to elaborate this doctrine thoroughly, the blessed Guru has got it sung through the "Bhais" in the Adi Granth Sahib in the following manner

ਸਾਹਿਬੁ ਤੇ ਮਾਮੈ ਘਾਲਮੈ ਵਾਲ ਘਾਵਨ ਮਾਮੈ

जेता ते मान्यो राम रघुवंश कहायो ।

कापर कृष्ण कुरारि कंस दुत्कार्य किमो ।

असेन को राज अभय भगत जान दिमो ।

कामिपुग उमाण गुरुनाथ अगद अमर कहायो ।

प्री गुरु राज आवेचम अराम अगद पुरन करमायो ॥

(O thou! overlord, you incarnated in the form of
Bawaan [a dwarfish form of God] to deceive Bali
[a head of demonic state] in the satiyuga. you in
the lotus were called Rama born in the Raghubansh
clan. It were you in the dwapar in the garb of
Krishna, who, the killer of Mura, brought the
fellow kansa to extinction and put the saints
and devotees in the sanctuary of fearlessness by
importing kingdom to Ugrasena. In the kaliyuga
you were authentically called Gurm Nanak, Arjan,
and Amar das to make the kingdom of the
Gurus permanent and unflinching as has been
uttered by the Primordial Lord)

2.

When we go through the history of India pertaining to the period of five centuries ahead, we get a hair-raising and preposterous experience. At that time the condition of our land, which is reckoned as a motherland of Heroes and gallants, was extremely pitiable and dreadful. The muslim empire was on its peak. The Hindus were being tortured and oppressed. Their daughters, sisters and grooms used to be abducted in the broad light of the day and put to humiliation.

The holy land of India which was full of wealth, men, grain and abodes i.e. sujalam, sufalam, malayaj, sheetalam known as a golden bird was reduced to a land of slaves having lost its glory, bliss and wealth, due to the alien invasions of the so called Ghoris and Abdalis.

This sacred land was trodden by the exotic

plunderers and was thus weeping bitterly having been bound by the shackles of slavery. Not even a day was used to be spent with comfort and pleasure. Consternation always used to prevail. Sometimes Timur attacked this land with ^{the} swarms of soldiers advancing like the waters of the flood with an uncontrollable force which created a devastation on this pious land and sometimes the felon Babur ravaged it through his militancy. On the other day Nadir Shah intruded holding into this country and fled away with wealth and grain leaving behind the blood tainted pages of the history. Sometimes Ahmed Shah Abdali came and went away having swept the glory of India. Due to the lunatic plundering of Ahmed Shah Abdali it became a common saying in the Punjab, that

ਲਾਗੀ ਧੀਰਾ ਲੀਏ ਫੀ !

ਫੀਰਾ ਤੀਏ ਤੀਏ ਫੀ !

meaning thereby that whatever you have consumed
is profitable because the remaining was bound to
go to Ahmed Shah Abdali." Such was the fleeting
mental state of the dwellers residing in the
bordering states on account of consternation creat-
ed by the unscrupulous and frequent attacks of felons.

This state of affairs has been depicted
by the eminent historian Lyami Lyar Singh
in the following verses.

समय होय मुगल पादात/ जालम भये गयी बलवान ॥
हिन्दुन को दुःख दिओ मही / देवन के मन्दिर गिरवाए ॥
घोर नाथ से औषध साधू / पंडित दत्त से समान आगधू ॥
मरवा चीलन को खिलवाए / केचित करघ चम मड़ाए ॥
केचित मेखे ठोक सुकाए / केचित बुतेओं से दुड़ाए ॥
उरक लेना जिने न माओ / तिन तिन को अति देउल हाओ ॥
धन हवन कोई करन न पाए / कर जो ताहि उल्लेख मरवाए ॥
गुन्दर पिरये जाहि की तरनी ॥ पकर कर बल्लों निज धरनी ॥
काजी रिश्ता लेकर लो / साथ को भूटा कर डोरे ॥

Oh! what an irony of fate it was? The responsibility of justice was handed over to those who were least acquainted with the norms of justice. The persons in charge of justice did not go even in it's vicinity. They wanted to grind their own axe as has been described by Bhairi Gurudass

"ਕਿਸੀ ਏਨੇ ਫ਼ੌਜਾਂ ਅਸੀਂ ਨਿੰਨੇ ਏਨੇ ਜਿਹੇ"

i.e. "The kakis who were the judges used to undo the justice by taking gratifications."

There is an extremely interesting incident which took place in the state of Sind. The Amir of that state asked to one of his courtiers kakis, "Well kazi sahab! I have received complaint regarding your accepting the bribes."

Well my lord! replied the kazi and said that "I take bribe only from the belligerent parties whereas the witnesses escaped uncaught."

Such was the gloomy state of affairs in the ambit of justice and the innocents were thus being oppressed on this land of deities

Having seen such dreary phase, the aggrieved
cow and the earth approached the Almighty
and prayed in the lotus feet of the Lord

आगे गुल आयेर है खदि खदि मरे वहुनि बि मो आ।
बरतिमा पाय जगत ते, यौल उरना नोसोदेन रे आ।
वाम दमा बल हीन होए, निथर चलिमा रसाम दे आ।
रनस। डकत पैर ते, पाय लंग वहु मारा होमा।
येम कोम न सायु विन सायुन दिले जग विच को आ।
यम यौल पुको छतले खलोआ ॥

(Complete darkness is prevailing in the absence of a
preceptor (Guru) and the people are dying in
despair. Sins are preponderating on the earth
and the righteousness has fled away. In this
way the righteousness having become frail ~~has~~ in
~~the~~ the absence of kindness on the earth
is dragging it in the ditch of netherlands. The
~~g~~ ~~horma~~ is standing on the solitary foot and is
incapable of sustaining the weight. This cannot

to be balanced by any other than a saint and there is no saint visible in this world. O Lord! the righteousness is shouting for a preceptor standing beneath the earth.)

TRANSLATION

And after this the Omnipotent Lord, having seen this deterioration of the earth, pondered over the request and incarnated in the Gait of Gurunanak to save the Vedic and Sanskrit Sharma from extinction and hence He, the Almighty manifested in the shape of King of pleasures.

In this way we see that Gurunanak descended on the earth in order to fulfil the eternal and sacred doctrine of the Gita. Gurunanak Himself has expressed the sordid state of Indian soil before the time of His manifestation in the following way.

कालिदासी राज का लई धर्म पैखार 35 रिमा ।

ਕੁਝ ਅਮਾਵਸ ਸਚ ਚੰਦ੍ਰਮਾ ਵੀ ਨਹੀਂ ਨਾਹਿ ਕੋਈ ਚੰਡਿਆ /
 ਹੁਤ ਮਾਲ ਬਿਛੁਨੀ ਹੋਏ, ਅਥੇਰੇ ਰਾਣ ਕੋਏ /
 ਵਿਚ ਹੁਤੇ ਕਰ ਦੁਰਵ ਰੋਏ /
 ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਵਿਧਿ ਜਾਨ ਹੋਏ ॥

✓ (The rulers of kaliyuga turned butchers with
 daggers in their hands and the Dharma disappeared.
 The Amawas (The night of stark darkness) of
 falsehood was so dark that the moon of the
 truth was not visible. I came restless in
 search of a path which was not at all traceable.
 Every body was crying in egoism and Nanak
 was exploring the avenues of emancipation)
 (TR)

The same views had been displayed by
 Bhai Gurdas when he got it sung by Guru
 Nanak during the conversation with the Naths.
 Guru Nanak says that "well Nathji (meaning
 the Hindu Gurmukh & his disciples)

"The truth is like the moon whereas the falsehood is the darkness. I have come out in the search of the moon in the world. In the Kaliyuga the people became dogs and even the corpses became eatables. The rulers were committing sins & hence the fence was grabbing the crops."

In this way the blessed Guru Nanak felt the pulse of the afflicted humanity and went out to observe intensive meditation in the house of poor Bhai Dulo at Anna God dashing all the hopes and ambitions of his parents to the ground. Bhai Gurdas depicts this state of his meditation in the following way

ੴ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ
ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ਅੰਗ ॥

"The preceptor Guru Nanak made the bed of pebbles and took the diet of water and Akaran" (A poisonous shrub.)

TRANS.

In this manner the blessed Guru Nanak
undertook intensive meditation and got full
identity with the Almighty.

When Gurmukh witnessed the sad
condition of the globe with his divine eyes, he
also heard the cry of the depressed Bharat.
He saw the humanity stumbling in the death
of a preceptor. Every one was ablaze in the
fire of egoism and there was no exception to it.
The blessed Guru could not tolerate this
pricking state and hence requested the Omnipotent
promptly to safeguard the grief-stricken
humanity in the following words.

ਸਾਹਿ ਸਮਰਾ ਲਿਖ ਨਿ ਅਖੀ ਭੁਖਾਇ ।
ਸਿਮ ਨਿ 3੦੧, ਨਿਮਿ ਨਿ 3੦੨ ॥

Thus we see that Guru Nanak after having
been blessed, initiated the propagation of

Thurmas to destroy the paganism. He preached the people to harbour the celestial virtues like truth, contentment, righteousness and sacrificial rituals and thus planted the divine tree of sikhism. The eight of his successors in Gurudom endeavoured to maintain the tradition, He had founded by their herculean efforts and irrigated that divine plant of sikhism with their sacred blood at times when it was required. The ninth Guru Teg Bahadur got his head stripped for the protection of sacred thread and Tilak in the Chandani Chawk at Delhi, the description of which has thus been made in the "DASAM GRANTH."

ਸਿਮਰਨ ਜੰਗੁ ਲਿਖਾ ਧਰੁ ਲਾਗਾ / ਜੀਸੇ ਕੋ ਵਡਾ ਕਰ ਮੇ ਲਾਗਾ ॥
ਘਰਮ ਦੇਨ ਲਾਗਾ ਜਿਸ ਕੀਸਾ / ਸੀਸ ਟਿਮਾ ਪਰ ਸਿਰ ਨ ਦੀਸਾ ।
ਲਾਘਵ ਦੇਹੁ ਭਲਿ ਜਿਸ ਕਰੀ । ਸੀਸ ਟਿਮਾ ਪਰ ਸੀ ਨ ਭਰੀ ॥
(DASAM GRANTH.)

The Gurudom of the sikhism was later on enshrined by the 10th Guru Gobind Singh.

He visualized the fallen condition of the motherland with his sophisticated vision and anticipated that the very root of the Indian culture will be at stake if proper attention was not paid.

The Hindu community had become lifeless and frail. The self pride had evaporated. The very root of dignity and self respect was altogether shaken. The Ayatollah religious temples were ^{being} demolished. The chastity of the ^{Indian} women was being breached. The young men of India were being put on auction in the open bazars of the Ghazani and sold in lieu of petty amounts. Everything amounting to their humiliation was being done ~~to~~ in front of the eyes of the Hindu community. It was rather disgraceful that all these did not produce even a sense of righteous indignation in the hearts of the Hindus.

No^o social harbinger was expressing a sign of dissatisfaction and thus it was useless to expect something positive from the sons of the soil. India and Indian culture were ought to be saved and hence came forward the illustrious son of Co India, Guru Gobind Singh. He having judged thoroughly the ~~emph~~ perilous state of the Hindu community ~~as~~ observed a deep meditation and performed a sacrificial yagna on the hills of Naina Devi. This He did for revitalizing the deteriorating Indian culture and stabilizing the religious society, the tree of which was emplanted by Guru Nanak. He infused even a greater vitality into this tree of Guru Nanak by cross-breeding it with His skill. He, in this way, laid down the foundation of a strong Hindu community by offering holy nectar (Amit) to His disciples in 1699 A.D. and hence He incorporated the four varnas (The four vedic castes of India) into a single fraternity.

He wreathed the Indians into a solitary
garland of immense nationalism which completely
reshaped the form of the motherland. He
harnessed the latent power of the Community
and founded a new cadre of social volunteers
and put them into a new organization known
as Khalsa or the military of the Guru. It was
the product of the age-old Hindu society but
with a new vigour and outlook. The Blessed
Guru Gobind Singh accordingly issued directives
to them after baptism that "Your duty
is to propagate righteousness in order to save
the piously souls and uproot the wicked
unmitigatedly."

ਯਹੁ ਪਸਿਧਾ ਸਮੁ ਤਾਨੀ
ਤੁਧੁ ਸਮੁ ਕੇ ਹਮ ਤਾਨੀ

(VACHITRA NATAK)

What would have been the fate of the Hindu Community, if the blessed Guru Gobind Singh would not have come to its rescue at that critical juncture? It has verily been depicted by the renowned poet, Bhai Santokh Singh in his epic *Sutaj* / *सुताक*. He says.

धामे जाती रक्षा, अनेकता बर्बाद जाती,
धारे जाती बुध्दता जगजन पुरान की।
पथ पुपक जात, धर्म धसत जात,
वरण गिरत जात सहित विद्यान की॥
देवी देव दोहरे सत्कारन सिंह दूर होत,
रीत मिट जाती कथा वेद और पुरान की॥
धृष्टि गुरु गोविन्द सिंह पतित पावन सूर,
हरती न होती गो पे न लूणा नियान की॥

There would have become the oneness of religion with the disappearance of the religious diversity; and there would have been the complete dominance of the katebs. The sins would have ripened whereas the righteousness would have gone to the monkeys, monkeys.

The Varnas would have gone to the dogs.
There would have been no trace of the Vedic
hymns if the incarnation of the Almighty
in the form of Guru Gobind Singh would not
have taken place.)

TRANS

But the Blessed Guru had descended on the
earth for the sole motive of releasing ~~the~~
the saints and taking the evils to task as
has been expounded by His Holiness in the
"VICHITRANATAK"

ੴ ਸੇ ਅਸਿ ਸਮਿ ਸੇ ਅਪ੍ਰਿ

ਮਨਿ ਏਤੁ ਤ੍ਰਿਤੀਯਾ ਧਰਿ ॥

(I have come into this world for this very
purpose and the preceptor has sent me
to establish the deserted religion.)

TR.

~~What was the~~ consequence of the incarnation
of the 10th Guru is not a secret but a
~~striking~~ revealing fact. The falsehood and

hypocrisy vanished and the truth preponderated.

The sacrificial rituals regained their prior prominence. The words of a preacher of the "chief khalsa Diwan" Bhai Harnam Singh will not be out of place to mention here which he has laid down in his book "Sachi Mohabbat."

ਪਤਾ ਹੋਮ ਹੋਵਨਾ ਤੈਸੇ ਫਿਰ ਮੇਂ ਨ ਹੁਮ ਪਾਵਾ
ਮੁਨੀਐ ਨਿਰਾਨ ਨਾਨੀ ਭਾਜਹਿ-ਧਰਮ ਕੇ।
ਜੇਨ ਏਕਾਮਤਿਏ ਹੁਮ ਮੇਂ ਮੁਠ ਜਾਨੇ।
ਜੇ ਨ ਹੀ ਫੂਲਾ ਜੀ ਨਿਰੋਤਿਏ ਜੁਵਾਨ ਕੇ॥

(None could have dared to observe the sacrificial ritual and the flag of Hinduism could not have flown if the orders of Guru Gobind Singh would not have been shot.)

TR.

The Blessed Guru was so much fond of the sacrificial rituals that He Himself uttered the following words when Pandit Kesavdas told Him to perform the yagna for the manifestation of the God's "shakti"

ਮੇਰੇ ਨਾਮ ਦੇ ਸਮਾਨ ਹੋਣ,

ਕਿਸੇ ਦੇ ਦੁਖ ਹੋਣੇ ਸਮਾਨ

ਦੇ ਸਮਾਨ ਸਮਾਨ ਹੋਣੇ ।

ਇਸ ਮਤ ਵਿਸ਼ਵਾਸ ਸਮਾਨ ਹੋਣੇ ।

(This is the esoteric of our religion and the yagnas were performed even by our kings, saints and prophets. I also yearn to perform them so that the whole creation may leave a sigh of relief. On the one hand there is an acute famine whereas on the other the clouds are not imparting rain. Furthermore the epidemics are prevailing in India and the men and women are deprived of religion. They are steeped into the evils and hence have become ill-fated. The propitiations deeds of sacrificial rituals are not ^{being} permitted by the muslim authorities.

I will, therefore, when performing yagnas, the clouds having been pleased will ~~begin~~^{begin} to give rain in abundance. In this fashion, there will be no drought and everyone will get sufficient food to consume. The countrymen will begin to perform righteous actions and the ignorance will disappear. In this way a new era of rennaissance will usher in. The fellow Indians who are pursuing the Varnas and the Ashramas have turned cowards but when they will get a touch of the holy wind of the yagnas they will immediately become like lions and tigers. It will ignite a sense of bravery in their hearts and they will resort to the customary rituals. These rituals impart power, health, revolution, victory, knowledge and the pleasure of the children. Fearlessness, fame and all the divine virtues will usher in the house of the followers of the Gurus.

The ladies will give birth to the lucky infants and the diseases like the Small-pox will vanish. The sexual lust and other demoniac propensities tremble with the performance of the yagnas. I am sure that the fifty two Satvic qualities which have been propounded in the Rigveda will positively take manifestation if the yagnas are observed methodically).

All these illustrations are ^(TRANS) sufficient to establish that the appearance of the blessed Guru took place in order to revitalize the religion and to found the sanctity of the sacrificial rituals. He not only saved these rituals from extinction, on the contrary, He taught them to His dedicated disciples, having become Himself an apostle of these yagnas. As long as the Khalsa continued to pursue His tenets of action.

it remained progressing by leaps and bounds.
But after the attainment of the kingdom when the
Khalsa forgot its duties laid down by the blessed
Guru to protect the saints and vanquish the
scoundrels, it began to decay. What to talk
of saving the saints, the Khalsa began to torture
them. The Sikh military had boasted after
having blown up the saint of the stature of
Bhai Vir Singh Naurangawadiyar by the Canon
in the following words:

ਸ੍ਰੀ ਸਿੰਘ ਜੀ ਤਾਨੀ ਮੁਖਿ ਪੈ ਨਹਿ ਕਸਮ ਕੀਰਤੀ
ਕਿਨ ਸੀਸੀ /

(We have finished the saints like Vir Singh
and we are determined not to spare any
saint whatsoever.) The Khalsa in this way
had degraded from its objectives and aims.
It, instead of imparting happiness to the country
had become a tool of creating grief. In such
circumstances the rule of the state became stigmatized.

in the country like the notorious Nadir Shah
and hence approached its ruination.

After the disappearance of Guru Gobind Singh
the Khalsa continued to follow the foot-prints
of the Guru exclusively to observe the yagnas
in the emergence of Banda Bahadur which
has been described by Gyan Gyan Singh
in the following words.

"The countless sikhs continued to follow the
maxims of Guru Gobind Singh upto
Banda Bahadur with dedication. They
were poised to lay down their lives in
the battlefields with cellency, truth,
meditation and contentment." They treated
the other women as the mothers and the
sisters and never retreated from protecting
them. They protected even the enemies coming
into their shelter. They possessed an unflinching
faith in God in the form of Gurus.

They were judicious in actions and had no pride in them. They observed meditation, practised warfare and were full of spiritual knowledge.

They maintained straight beards and unshorn mustaches. They had white turbans and wore clean breeches around the waist. They used to put on a white piece of cloth around the necks & tied a cloth around the waist.

They enchanted the hymns of the Guru Granth & used to assemble in the congregations. They performed sacrificial rituals and distributed oblations. They sang gurbani in their assemblies. They were apt to accept whatever was offered to them by the farmers and hence they were steeped in spiritualism and were great meditators. In this way they were beautiful, honest, self-pride, unflinching warriors and were equivalent to honourable duties as well as wise like Janak, the Bidakha (सिंह original लोह image)

Thus having gone through the above illustrations, one can have a glimpse of the greatness, purity and sense of high character of the Sikhs of that time. One can surmise easily that of what extent they were meditators, wise and the performer of the sacrificial rituals. They were full of love and affection. But the moment the great pioneers of the Sikhs like Guru Gobind Singh and Banda Bahadur had departed from this mortal world, the unity and integrity of the Sikhs was converted into the multiplicity and the Khalsa was divided into twelve misls. The mutual love and affection fled away and they totally forgot the norms of the Sikhism. They got the hard-won rule of the Sikhs destroyed due to their own rift which they have acquired by shedding plenty of their blood.

The Sikh rule thus came to an extinction and the foreigners camped here to establish their repressive and despotic rule. The same Bhai Bryan Singh has scanned in his treatise the state of decay of the Sikhs in the following verses.

ਭੈਰੋਂ ਦੀ ਭੈਰੋਂ ਮਲ,

੧

੨

੩

੪ ਤੁਹਾਨੂੰ ਮੈਂ ਲੇਖੁ ਜਾਣੈ।

(The ways of the Sikhs became quite different with their changed friends and aptitude of eating. They developed a distinct faith and their dress as well as knowledge also completely altered. They deserted turbans, alleging that they are heavy to bear. They gave up the trend of wearing breeches and began to put on pajamas and dhoties. They resorted to wear the gararas and long lungis due to which the con of Sikhism began to shiver.

In this way Sikhism of Guru Gobind Singh faded away and the paganism of erotic countries crept in surreptitiously. Some began to shave beards and others ~~to~~ tore away the mustaches. Some used to burn the hair by sprinkling chemicals. The lateral hair and eye brows used to be plucked. Some people even began to shave the hair of the head.

In this way, the sons of the Sikhs who were robust, strong and spiritualists began to kill the cow of Sikhism like the butchers. They resorted to homosexuality and kept concubines abandoning their own wives. Their accomplices who were heathens began to taunt the Sikhs who were the masters.

In this way keeping aside the internal shame and righteousness they approached the death like evils.

When such was the downfall of the Sikhism
 and they turned vagrant, the plant of the
 Sikhism did not only fade away, ~~but~~ rather than
 it was burnt to ashes with the fire of whims.
 The venerable Granth of the Gurus become obsolete
 and was found rarely. It was seen rotting
 after being placed in the almshouses for a long time.
 Thus the holy Granth was found being eaten by
 the worms & locusts. The Sikhs relinquished
 the practice of reciting the Guru Granth out
 and out. ~~At~~ the advent of such a grim
 and dreadful occasion, the earth again approaches
 to near the Lotus feet of the Almighty. A poet
 has illustrated that dreary state of affairs
 in the following words.

॥੧॥ ਗੁਰਮਤਿ ਸ੍ਰੀ ਕੇ ਪਿਛੇ ਜਾਵੇ ਰਾਮਕੇ, ਫੜੇ ਪਿਛਾਇਓ
 ਤੁਲੇ ਭੀਜ ਮੀਮਾਮੀ ।

॥੨॥ ਕਰਮਿਯੁ ਸਿਖ ਲਗਿਯੁ ਰਾਮਕੇ, ਭੋਲੇ ਸ੍ਰੀ ਨਿਨਿਯੁ
 ਰਾਮ ਲਿਓ ਯਾਦਿਯੁ ।

(After the disappearance of Guru Gobind Singh when the Khalsa adopted the path of evils and deviated from the path of righteousness, the plunderers created a havoc in the country and suppressed the innocents and down trodden. There is said to be an animosity between the excessiveness and the God and therefore the Almighty also toppled their throne. Thus for the sake of establishing the Satyug in the Kaliyuga, that Almighty sent Guru Ram Singh out of His eternal and inexhaustible light.)

TRANSLATION.

In this way having listened the prayers of the earth and the king, the imperceptible power, incarnated in the garb of Guru Ram Singh He descended on the earth to abolish affliction being inflicted on Indians. He ~~energised the~~ ~~faded plant~~ resurrected the faded plant

of Sikhism by imparting to it the nectar of meditation. He took incarnation in 1872 ~~AD~~.

Vikrami Samvat on the auspicious day of "ASANT PANCHAMI" in the village Bhaini on the sacred day of Thursday.

Giani Gyan Singh has expressed the reformative precepts of Guru Ram Singh in the following words

कुछ सुडवार रखवार केस मोनिमें के

— — — — — संत सतगुरु जी गये।

(He ordered the practice of smoking hukka to be stopped and inspired the clean shaved to nurture hair. Those who were destined got converted into Sikhism by imbibing the nectar from the blessed Guru. Thus the eminence of the Guru spread in the nook and corner increasing thereby the numbers of Sikhs stupendously. The Sikhism once again was steeped into spiritualism. The people at large steep stepped into saintliness by relinquishing opium, wine, theft and prostitution and deception).

TRR

Before dealing with the altruism which Guru Ram Singh did for the welfare and the upliftment of the Sikhs, the doubt of those persons ought to be removed who treat the 10th Guru as the terminus of the trend of Gurudom and hence finish the Guruship with the Guru Granthi. In spite of the fact that they don't possess any concrete and logical argument in their favour, they completely bank upon a pair of couplets to support their stand. They plead that those couplets have been uttered by the blessed Guru Gobind Singh Himself. The impugned couplets are the same which have become in an extensive vogue due to imitation.

They are:

ਅੰਤਿ ਮਸ ਤਿਨਾਮ ਕੀ ਗਲਿ ਮਨਮੋ ਪੰਥ

ਜਿਨਾਇ ਹਿਰੀ ਸੁਏ ਏ, ਕੀਸੀ ਤਿਥਿ ਨੇ ।

These couplets are the pivot on which the whole structure of the argument of the "SINGH SABHA"

is based. What to talk of Guru Gobind Singh himself or the other Gurus, these couplets have not even been inunciated by any of the Gurus. These have neither been postulated by the Blessed Guru in His self-written exposition nor they were in practice among the Sikhs till the formation of the "SINGH SABHA." Nevertheless these couplets are reckoned to be have been uttered by the Blessed Guru Himself for the sole purpose of misleading the straight forward Sikhs.

A very significant fact has to be dealt with before we go ahead to analyze the above couplets. That is the reluctance regarding the acceptance of the self-written ~~work~~ exposition of Guru Gobind Singh. The verses contained in the Dasam Granth ~~to~~ beginning from the JAP. to the HAKAITAN are the self-composed work of the 10th Guru. The gentlemen reciting the above mentioned couplets don't own the exposition of the Guru contained in the Dasam Granth at all and treat it a taboo to put the Dasam Granth at par with the Adi Granth during recitation.

On the other hand they impart the due recognition and reverence to the above couplets which bear no trace of their whereabouts and the name of the poet whose imagination they were. These couplets are being forcibly and deliberately attached with the name of the Blessed Guru who had never expressed such a view. In this way these couplets were projected in lime light in order to please the Britishers, who were virtually the masters of the destiny at that time. It was also a conspiracy to devour the unity of the Sikhs as well as distort their faith in the continuance of the living Gurus. These verses must have been the compilation of an unknown poet which were strategically branded to have been spoken by the 10th Guru Himself. These couplets are neither traceable in the Adi Granth, nor in the Dasam Granth or the ancient Sikh history, which has been twisted in consonance of the sweet will of Bhai Sukh Bhai Vir Singh by introducing

drastic-changes and interpolations. Neither they are found in the old-pant-pranah of Bhai Ratan Singh Blanga nor in the "Guru pratap, suraj" or Suraj pranah. They are not even included in the "GURU BILAS" composed by Bhai Janka Singh. It is also not the work of Senapati, who was the supermost among the 52 literary jewels of the 10th Guru. Because he ~~has not~~ (senapati) has not mentioned them in the treatise "DASAM GURU SHOBHA" which is honoured by the sikhs profusely and is named as "SENAPATI KHALIA". These couplets also bear no trace in the "SAU-SAKHI" which is an ancient exposition. Then the question arises as where these couplets have come from? who has composed them? And how did they acquire ~~attained~~ this unmitigated eminence? The seekers of truth and reality are bound to be ~~impatient~~ impatient to find their vainity. In order to satiate their thirst for truth, we can trace out, after deep exploration, a few couplets resembling with the above mentioned couplets compiled by some Pt. Prahlad Singh in his book "RAHIT NANA" which

are as follows,

अकाल पुरखे के वचन

..... खोजे सो में ले ।

If we perform a proper autopsy and analyze them critically on the basis of logic we can allege authoritatively that those couplets instead of being a pure gold are not even equivalent to a 16 carat rolled gold. Their validity gets examined if we peer through them with the judicious glasses. The above mentioned couplets contained in the book of Pt. Prahlad Singh are forty in number including which the dohas and chaupais. His work commences as follows.

अविनाश नरक के मने कि प्रल विना

In this way the 20th couplet of the RAHITNAMA runs as follows.

गुरु खालसा मानियो गुगु गुगु गी दे

जोस सिमर मिलवे के, खोजे सो में ले ।

Similarly the 30th couplet from this says that

ਅੰਗਰੇਜ਼ ਪੁਸਤਕ ਦੇ ਬਚਨ ਹੋਸ਼ਾਂ ਉਸਤ ਪੰਨਿਆਂ ਪਰ |
ਲਖ ਸਿਆਲ ਦੇ ਤੁਲਨਾ ਹੈ, ਪੁਰ ਮਾਨੇਸ਼ੀ ਤੇ ਪ ।

Thus we see that the above couplets are the soul of our brethren of the SINGH SABHA even if there is a conspicuous difference between them and those which are recited in the Gurdwaras. But when we brood over these couplets dispassionately we find that they are the innovation of the poet himself with which the poet has very cleverly tried to give a retort to the persons who raise the question regarding the time and place of their compilation. In order to answer them properly the writer did not only compile those couplets, on the contrary he also fabricated a code of conduct for the Sikhs by the name of Rohitname. The nature of this version although being a slight ~~different~~ Conveys the same theme although they are different to some extent in nature. The writer has also mentioned the year of compilation in his book in order to remove the doubts, but it seems as if the writer was unaware with the jugglery of mathematical

This reference of year has disclosed the fallacy of his interpolation. The poet while indicating the year of compilation imparts the reference in the following lines.

सुगत सग्रे सो मरे वरस अग्रेग निर ।
मय अल भिग व-चन अर वरसुम गर ॥

This is sufficient to reflect the truth and no other example is needed. The writings of Pt. Pralad Singh are not only sufficient but satisfactory also to create an excellent testimony. The writer expounds that the blessed Guru Gobind Singh not only had directed him (poet) at Maled (A town in the deccan Hyderabad) to write this, on the contrary, He (The Guru) Himself uttered these couplets from His holy mouth but he mentions the year of writing as 1752 Samvat. This writing has revealed its truth in its entirety. The blessed Guru finished His book entitled "TRIYA CHARITRA" in Samvat 1753

and composed the "RAMKATHA" in Samvat 1755.

He founded the Khalsa in Sambat 1756 at Kesgarh after a thorough self test. He after winning the war of MUNDWAR in sambat 1762 reached at Daudnagar Sahib on the 13th of month KARTIK. He was then ready to proceed towards the South in Sambat 1763 and practically reached there during the last days of the same year. The blessed Guru after having stayed in the South for two years disappeared dramatically from there in Sambat 1765. How farce it seems to be the writer of the Rahitnama assumes the transfer of the Gurudom to the holy Granth in the Sambat year of 1752 by writing the words "GURU MANIYO GRANTH."

Another question also arises as which was the copy of the holy Granth to whom that Gurudom was infused? The protagonists of the above couplets claim that the copy of the holy Granth to whom the blessed Guru imparted Gurudom was in Sambat 1752 was one which the blessed Guru Himself got prepared by enunciating through His own face at Daudnagar Sahib

This assumption is as baseless as the couplets of the
so-called Rahitnama of Pt. Prahlad Singh because
no ancient historical exposition of Sikhism supports
this dictum. No such Granth Sahib was ever
prepared by the Blessed Guru at Damdama Sahib.
The entire history and ancient literature of Sikhism
has been explored but there is no proof of such a
work. What to talk of getting such any reference
to it, there is not even the slightest hint for the
same in the Sikh literature. The fictitious faith
of compiling the holy Granth Sahib by the Blessed Guru
at Damdama Sahib is as fanciful as the couplets
of the so-called Rahitnama. Thus we see that the
whole structure is based on the falsehood and there is
no ~~any~~ measuring yard to distinguish between
small and a big lie. Neither there is any truth
in the compilation of the holy Granth nor in the
inclusion of the above couplets in the Rahitnama.
If at all we suppose that some Granth Sahib was
framed at Damdama Sahib, then also it's year

of founding comes to be in the Samvat year of 1763,
whereas the year mentioned in the above Rahitnama is 1752
Samvat. How then the Gurudom was offered to that
fictitious Granth Sahib eleven years before it's
coming into existence? The whole logic of this case
is based on falsehood. The more ridiculous is
the fact that how did it become possible to
predict this shifting of Gurudom to the Granth Sahib
four years before the formation of the Khalsa cult?
Which was the Khalsa for whose benefit Pt. Prhlad Sah
took ^{the} trouble to frame a code of conduct?
When did the blessed Guru reach at Nanded? This
entire talk is a bundle of Goeblian lie. ^{Although} ~~But~~ we
can infer that the fog pertaining the validity of the above
complets can be removed by a true & impartial analysis,
even then we treat it necessary to give an evidence
before proceeding ahead. This evidence is imparted
by a celebrated Sikh literature, the founder of the
Singh Sabha, the pioneer of the Khalsa Dinon & the president
of the Sikh educational conference, Bhai Sahib Bhai
Kahan Singh Ji of Nalla

We can rely upon his notion concerning ~~the book~~
the couplets under consideration. He, while describing
Prabhu Singh, says that "PRAHLAD SINGH, the author
of Rahitnama is a Sikh, who book commences
from the lines —

ਅਨਿਚਲ ਨਗਰ ਬੰਦੇ ਗੁਰ ਮਨ ਮੇਂ ਰਿਖਾ ਰਿਖਾਇ ।
ਕੇਸਰੀਆ ਲੜਾਈ ਧਾਨ ਭਾਇ, ਧੁਨ ਧੁਨ ਭਰਾਇ ॥

The year regarding the formation of Rahitnama has
been said as

ਦਸਵੀਂ ਸਾਲ ਸੋ ਮਹੀਂ ਕਾਲੀ ਕਾਂਡਾ ਭਾਇ ।
ਮਾਧ ਭਾਈ ਬਿਨ ਧੰਧਾ) ਕੀਰਤਨ ਧੁਨ ਭਾਇ ॥"

Thus we see that the author was not scrupulous enough
to ponder that the blessed Guru did not reach Hadda
in Samvat 1752 and also that the formation of
the Khanda at that time was in the womb of future.

Following are also the words of the said Rahitnama

ਅਜਮਾ ਗੁਰੂ ਦੇ ਦੁਖਾਏ ਧਾਇ ਧਮਾਏ ਧੰਧ ।
ਲਵ ਸਿਰਾਨ ਕੇ ਦੁਖਾਏ, ਧੁਨ ਮਾਧੀ ਧੁੰਧ ॥

(vide. Guru shabad Ratnakar, page 596)

(5)

The blessed Guru released the two devoted Rajpoot disciples, namely Runtam ^{Rao} ~~Rao~~ and Balu Rao from the gaol of the fort of SARARA after departing from Aichalnagar. Prior to this, the blessed Guru met with the four renunciant Sikhs in the forests of the hinterland, riding on the same horse with which He jumped into the blazing pyre (surrounded by the clothed carriers and issued an message to the Sikhs that "I am going no other". After this His holiness continued wandering "INCognito" under the name and garb of Baba Ajapal Singh in the shrines of Patiala and Nabha (According to the views of Sardar Bahadur Bhai Naha Singhji) And hence in order to comply with His commitment ~~was~~ made to Bhai Akam Singh, a staunch devotee of the Guru, He offered Gurudwar to one Guru Balak Singh, after having gone to the banks of the river HARO in the province of SIND on the caravan and; 10 of Jummal 1869.

The blessed Guru had prophesied to Bhai Alam Singh
in the following words

ਆਮਰ ਸਿੰਘ ਘਰੁ ਭਰੁ ਕਰੇਹੁ "

ਕਹਾ ਕਿ ਕਰਮੀ ਮੀ ਹਮ ਹੋਹੁ ।

ਕਹਾ ਗੁਰੁ ਹਮ ਮੀ ਰਵੈਂ ਦਿਰਦੇ ਮਾਧਨੀ ਭੋਹੁ ।

ਘੀ ਅਨੂਪਾਸੁ ਪੁੰਝੈ, ਰਾਮ ਸੇਵਕੁ ਸੋਹੁ "

ਯੇਰੁ ਸਮਾਏਰੀ ਹਮ ਚਲ ਆਵੈਂ ।

ਨਿਸੇ ਕੇੜਕੁ ਹਮ ਲਾਭ ਪਾਵੈਂ ।

ਪੰਥੁ ਰਖਾਲਿਸਾ ਰੇਗੀ ਮੇਰੀ ।

ਕਰੈਂ ਸਾਧਾਮਨ ਮੈਂ ਨਿਲ ਬੇਰੈ ।

(Suraj Prakash)

A great literary celebrity of Sikhism, Giani Gyan
Singh has described the meeting of the two Gurus
in his treatise "PANTH PRAKASH" in the following
manner.

ਵਾਲਕ ਸੁਭੇ 21 ਲੇ ਵਿਸੇਖੁ ਤੁਧੁ ਦੇਵਾ ਨਾਮੁ

(The men and women got the unfathomable ocean of the
world crossed by the dublam teachings of Guru Bolam
Singh.)

- He was also blissfully ordained by the Almighty
~~several~~ times and again to emancipate the bonded being.
 But the blessed Guru Gobind Singh had told him after
 his appearance that Ram Singh will be His (Guru Gobind
 Singh) incarnation and for this very purpose Guru
 Bulak Singh preserved that divine light and fulfilled
 the words of Guru Gobind Singh) TRANSLATION.

Guru Gobind Singh had already spoken times
 and again about His future form in the following
 words "

राम सिंह मेरो होए नामा / वाही सुत मैनी को धामा ।

तिसरे राम सिंह ममसार / देवा मालवे में उत्पत्ता ॥

(my name will be Ram Singh and will be born
 in a carpenter's house in the village Bhaini of Malwa)

In this way Guru Ram Singh took the incarnation
 in accordance with the predictions of the blessed
 Guru Gobind Singh.

६१५२१ ५१५२१ हैं आदि से सवहन के सिद्ध हैं ।

५१५२१ अनवर आदि हैं, आदि ई हैं नहिं और ॥

Thus He (Guru Ram Singh) not only started

Propagating religion, on the contrary he irrigated the faded away plant of Guru Gobind Singh by resurrecting the extinct maxims of the Sikhism. He originated a divine fountain of meditation and offered his disciples to drink deep in that fountain. There had been no practice of reciting the Guru Gani during those days. The Holy Granth was rusting in the Almirahs. His holiness, used to visit from village to village and come across the rare copies of the Holy Granth placed in the shelves of the deserted Gurdwaras. The blessed Guru then used to sweep and cleanse the shrimas and decorate the Holy Granth by wrapping it in a ~~honor~~ befitting piece of cloth. He also used to reveal them on suitable beds. Then the villagers were requested to be requested to assemble and the blessed Guru awakened them in the following way.

1. Now brethren! why are ^{you} exhausting your precious life having forgotten the immutable God & being manifested

in the form of Gurus and their utterances? why have you deserted your dharma? Guru Arjun Rao founded this ocean-like words of the Gurus in the shape of Granth Sahib which is full of the importance of meditation. you can make your life a success by observing meditation and enchanting the holy words of the Gurus." There was such a light and attraction in the person of the Blessed Guru that even the most wicked underwent a drastic change by coming into His vicinity. They used to get influenced and were initiated in the cult. The village after village turned to become Sikhs. The holy bani which had become redundant, came into the divine light and people began to recite it perpetually. The eminent Akali leader Mani Tara Singh used to say in his discourses times and again that the deplorable condition to which the Sikhs were subjected after the extinction of the Sikh rule, was such that it would have been a hard nut to crack to trace out a Sikh even by name, if there would not have been the emergence of Guru Ram Singh.

The spiritual shape of the Punjab would not have changed if Guru Ram Singh had not caught hold of the stumbling & labor. The devotees used to cluster around the blessed Guru after having heard His fame. The number of Namdharis rose up to eight or nine lakhs in a pretty short time. The way of life and the norms propounded by Guru Ram Singh were difficult to follow. He established such a busy routine and code of conduct for the Sikhs, that if followed properly, would cost a Sikh to dedicate most of his time in the memory of the Almighty. His holiness issued a code of conduct for the Sikhs from his head quarters at village Bhaini Sahib. He directed in this code of conduct to get up early in the morning known as Amrit Wela. After that one should go to answer the call of nature, carrying a special type of water container known as "GARWA". That container should be cleansed twice after disposing the night soil.

It is then essential to wash the hands upto the elbows five times with pure clay picked up from a suitable place. Even the legs should be washed with the soil. Thus having washed the container twice, one should cleanse the teeth with a green twig and then take bath including the hair of the head. Then one is expected to recite the Gurubani which should be got by heart preferably. It was made mandatory to memorise the JAP and JAP together with their respective Hozars, Rahit and the Kistan Sahila. It was directed by the Tenth Guru not to take food without reciting the above mentioned Gurubani.

The daughters and the sisters of the others were to be reckoned as one's own. To usurp the right of the other is a taboo as the con and the ~~same~~ ^{belonging}.

The Guru's preachings included not to accept the money of the daughters and the sisters. To perform marriage in exchange, imbibe wine and to eat flesh were forbidden.

The ears are not to be sterilized. The Gurmukh taught the lesson of tolerance and the pupils were directed to bear even the uncharitable remarks of the Others. The marriage of the girls was not permissible below the age of fifteen or sixteen years. To resort to meditation for all the twenty four hours was a directive. Regarding the spiritual performance it was obligatory for all the followers to recite the JAP, JAP, HAZARE, RAHIRAS, SUKHMANI, ASADI WAR and the CHANDI DI WAR. The recitation of the "Chandi di war" should be begun before the sunrise and ought to be finished with the advent of the sun on the horizon. The Ardas (prayer) should be performed in the beginning as well as in the end of the recitation. In the "ARDAAS" one should bow before the basic power and pray to Her in the following manner:

"O the Goddess Shakti, the destroyer of the demons in the beginning and the end, be kind enough to

exterminate all the demoniac propensities existing in my heart and bestow a sense of altruism upon even the wicked.

O the mother of universes! Finish the mighty scoundrels and protect the poor and the kind as well as enlighten your saintly Khalsa." These are some virtues which should be prayed for in the "ARDAS". The recitation of the "Charan di wan" must come to an end with the redness of the sun-rise in the eastern horizon whereas the recitation of the remaining Gurus may have some variation of time. In the "ARDAS" one should ask the following things from the blessed Gurus:

"O the mighty Guru, we the sinful human beings have come to your shelter, having heard your name of purifying the stupid. Please endow us with the sense of being Guru-oriented and whenever we come in contact with the company of the persons, it must be of the noble souls. Save us from the company of the evils. O, the holy Guru! whenever my soul goes, please lend your assisting hand and make me to imbibe what you have profounded in the Holy Gurmukh. Having come

in the form of the different Gurus. please confer upon me the belief of your teachings. Restrict me from being deviated. At no time I should love anything except your lotus like feet. Enable me to remember you every moment. Please let us not forget you either in pain or pleasure. Always dwell in our hearts so that we may not possess the opposite of anything excepting your loving name. Impart me contentment with which you have given. In this way the recitation of the chandi di war is deemed to furnish all the desires. It's recitation is compulsory. The blessed Guru has laid down the immense value of the recitation of the holy "chandi di war". In one of his messages, he has laid down about the chandi di war in the following words" - - - - - when the rays of the sun begin to project from the horizon, commence the recitation of the chandi di war after performing "ARDAS".

After completion, a prayer should be offered in the
 honour of God's shakti to slay the butchers who
 kill the sacred cow and those who eat it. Before
 disposing excreta, a ditch should be dug which
 should be later on filled up with soil. The blessed
 Guru has directed not to look towards the night soil
 because it affects the reason. In short, these are
 the norms which should be followed by an ideal
 disciple of Guru Ram Singh. The above mentioned
 code of conduct was in pursuance of the ideals
 of the 10th Guru Gobind Singh. The 12th Guru has
 done every thing to fulfil the dreams of the 10th Guru.
 This can be supported by the following verses of
 the 10th Guru.

जाकी रहस न जानिए, गुल में तर नही चीर ।

ताका मेहन खाएके, बिसेरे हीरे खोजी प्रीत ।

or
 जहाँ लड़ा का एक प्रसङ्ग / सिख नहीं भय आये गुमाव ।

(The man whose code of conduct is unknown and is devoid
 of the initiation by the Gurus, one will lose the affection
 with him by creating a gap "from his house.")

It should be ~~known~~ expected ~~now~~ that the readers must have been convinced by now that it is inevitable to recognize the 10th Guru if one believes in the continuance of the hierarchy of Gurunams. The way of the 10th Guru is the way of purity, truth, temperance, yagnas and other righteous actions. Before bringing this essay to an end it is necessary to make a reference on the customs of the Namdhari sect regarding their being white clad. Why do they treat it a taboo to wear either blue or black? Without going into detail, it will suffice in this context to say that the black colour is the emblem of Kaliyuga. The 10th Guru has illustrated this fact while describing the confrontation of his army with the Turk army by comparing the colour of the Turk army's dress with the black colour of the flies.

बसंत मंगल शाह पाव आमदमः

It is thus crystal clear that the army of the Guru was clad in white, otherwise it would have been difficult to distinguish between the belligerent armies. It has also been propounded by the Gloried Guru that the dress of the Kalyuga will be black. The first Guru Nanak has said

ਕਲਗੁਜ਼ਾ ਏਕਾ/ਕਾਲਾ ਬਾਗ /

An interesting story goes during the span of the 3rd Guru Armarus when he used to dwell in the Coendwal Sahib. A mediator at the same place was envious with the Gloried Guru. The Guru while disliking his other activities, was also annoyed with his dress. The 3rd Guru has written on this context

ਮਨੁ ਮੁੰ ਮਨਾ ਨੀਲਾ ਕਾਲਾ ਰਿਖਏ/ਮਧ /

ਜਿਨੇ ਕੇਸਰ ਵੇਸੁਰੇ ਤੇ ਪਾਧ /

A vivid description has taken place in the Asads waq" in the 13th chapter regarding the respective traits of the different yugas with their dresses

"ਸਾਮ ਕਏ ਸੇਵਰ ਸਵਾਮੀ ਸਾਧ ਮੇਂ ਆਏ ਸਾਧ ਰਏ /

It is thus evident that the colour of the satyuga was white. The 12th Guru transplanted satyuga in the kaliyuga. The 10th Guru had already made prophecy about the 12th Guru in the

Words

ਅੰਮ੍ਰਿਤੁ ਮੈ ਅਮ੍ਰਿਤੁ ਕਰਿ ਭੀਰੁ ।
ਮਨੁ ਆਪੈ ਆਖਿ ਆਖਿ ।

Gyani Gyan Singh, a scholar of the Sikh sect having been impressed by the propagation of the cult has said about the 12th Guru as follows.

ਅੰਮ੍ਰਿਤੁ ਮੈ ਅਮ੍ਰਿਤੁ ਕਰਿ ਭੀਰੁ !
ਮਨੁ ਆਪੈ ਆਖਿ ਆਖਿ ।

It becomes clear from this that the dress of the satyuga was white. The 10th Guru had attired Himself in the blackish garments while leaving the fort of chankar during the severe attack of the turk soldiers. His holiness wandered hither and thither in that dress ultimately stopped in the village "Dhilawin". Sodhi Kaul

had there enquired the Curm of the reason of wearing
the turkish attire. Having heard this, the Blessed Curm
had torn that cross into pieces and drew it into
the fire and sung the following verse 101 times

गीला नाल में रुकने को सुरक्षित पंक्ति का मुकाबला।

The 30th Rai immediately prepared a white garment
of the Guru ~~which~~ which was put on by Guru Gobind
Singh. 30th Rai after this asked the blessed Guru
that son Ram Rai, the son of the 7th Guru, was directed
to the father not to come before his eyes on the
fault of changing three letters from the original
compilation of Guru Nanak. Ram Rai was also
deprived of his right to get gurudom. Then what will be
your fate who has changed the whole line?

The 10th Guru then replied that "I have sacrificed my entire clan for the same." slight differences are found regarding several incidents in the Sikh history, Guru PRANASH SURAT, PANTH PRANASH, and Gyan Gyan Singh but all are unanimous on the above episode.

The latest sikh historian Gyanī Kartar Singh has supported this incident by saying that

ਗਲਾ ਅੰਤ ਪ੍ਰਭੂ ਨਾਨਕ ਪੁਰਾਣੀ ਪੁਰਾਣੀ ਸੀ ਤੇ ਅਸੀਂ ਹੀ /
i.e. The blessed Guru having torn the blue cloth put on the white one and altered the version of the Guru Granth.)

The above part of the verse is the same in blue and white but the 10th Guru had ordered to recite it in the changed manner as

ਗਲਾ ਅੰਤ ਅੰਤ ਅੰਤ ਅੰਤ ਪੁਰਾਣੀ ਪੁਰਾਣੀ ਅੰਤ ਪੁਰਾਣੀ /

These lines have been quoted in order to remove the doubts from the readers.

Regarding the performance of the yagnas and Hom, there is a clear instruction of the 10th and the 12th Gurus. The rules of performing the "HAWAN" have been written by Guru Ram Singh Himself which is incorporated in the code of conduct. The same principle is being reported here in order to indicate the norms

During the performance of 'Hawan' seven righteous minded persons should become prepared with a piece of cloth tied around their waists and a kee should be annexed therewith. They should necessarily be the doers of the ~~daily~~^{everyday} code of conduct and holders of the sacred rules of the Sikhism. They must be attired in the swan white dresses washed before hand. If the cloths are of cotton, they must be washed before sitting in the performance. The silken & woolen drapery may work without immediate washing.

The place of the performance of Hawan should be duly cleansed with pious clay. Cowdung should not be contaminated in the clay. The fire wood to be offered should necessarily be of sandal, bair and Palaka. A fan covered wrapped properly in a piece of cloth should be

placed in the boundary of the HAWAII. The
 fire of the Hawan should not be blown by
 the mouth. It should be enflamed by means
 of a fan. The following is the stuff for
 the Hawan which can undergo addition
 or subtraction by the Order of the Guru.
 The items necessary for an Akhand Path
 are also the same. They are the
 following.

1. ...

With these words we are concluding the
 essay narrating ^{Succinctly} the ways of life led
 by the Namdhari.

As Nam Dhari

(बिहार सरकार द्वारा रिवाजित है, पर विज्ञापन पर विधि)

कृष्णमन और कदा परिमल ही देश को महान बनाता है ।

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